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remarks (p. 239), "of the Negro's real religion, which is bound up with Obeah, we hardly get a hint." Every district in Jamaica, however, has an Obeah-man or bush-doctor, "and there is not a Black man who does not believe in his powers." He deals in all sorts of magic and sorcery, and is consulted by all.

SURINAM. — "*Bush-Negroes*." In the "Hessische Blätter für Volkskunde" (Leipzig, 1908, vol. vii, pp. 10-16), H. Siebeck publishes "Buschnegermärchen aus Surinam," containing the German texts of three tales from the "Bush-Negroes" of Surinam (Dutch Guiana), forming part of a collection made by F. Stähelin, head of the Moravian Missions in that part of South America. The first tale is the story of the healing of lame Kükata and the blind man; the second tells of a broken taboo and the wooing of Akupunglulu, the ugly maiden who was made beautiful and then lost her beauty through disobedience; the third is the story of a maiden who was ashamed of pronouncing the name of her lover, and her adventure with an old man (afterwards killed by her lover) who helped her with her water-jug. A large amount of such folklore is said to be still preserved among these "Bush Negroes" of Dutch Guiana. — Lieutenant C. H. de Goeje's "Bijdrage tot de ethnographie der Surinaamsche Indianen," published in the "Internationales Archiv für Ethnographie" (1906, Bd. XVII, Suppl., pp. 1-117), contains at pp. 109-111 a vocabulary of 103 words and expressions, the trade-language in use between the Aucaner bush-negroes and the Indians. Of this word-list, at least one fourth is of Indian origin.

A. F. C.

RECORD OF EUROPEAN FOLK-LORE IN AMERICA.

CANADIAN FRENCH. — Worth noting here is the appearance of a second and enlarged edition (Quebec, 1907, pp. 323) of M. Ernest Myrand's "Noëls Anciens de la Nouvelle-France," with a preface by M. Charles Ab der Halden. The first edition was published some eight years ago. — In G. M. Fairchild's "From my Quebec Scrap Book" (Quebec, 1907, pp. 316) is included a description of the old French-Canadian "L'Ignolée," a Christmas custom, which has recently undergone a *renaissance* in the city of Quebec. In one chapter of the book is also given an account (based on the newspapers of that day) of "Christmas one Hundred Years Ago." — In "The Canadian Magazine" (Toronto) for November and December, 1907, M. Fréchette writes of "French Canadian Folk-Lore."

From the Proceedings of the "XV^{me} Congrès International des Américanistes" held at Quebec in September, 1906, Dr. A. F. Chamberlain reprints his paper on "The Vocabulary of French Canadian" (Quebec, 1907, pp. 14), which treats particularly of words and expres-

sions belonging to or originating in the Great Northwest, terms used by pioneers, *voyageurs*, *coueurs des bois*, and *métis* and *bois brûlés*, hunters, trappers, and fishers, topographical names, ethnic appellations. A list of some 80 terms not in Dunn or Clapin is given. Of special interest are words like *bois-de-vache*, *jardinier* (applied to Lord Selkirk's colonists of 1812), *Babines* ("Lippies," an Athapascan tribe), *allumer*, *être en médecine*, *neige de France*, *pipe*, *têtes de femme*, *vêler*, etc. In *Qu'Appelle*, the name of a tributary of the Assiniboine, is embodied the legend of a haunting voice. *Fouette-Guillaume* is a translation of "whip-poor-will."

CUBA. — In the "Southern Workman" for September, 1906 (vol. xxxv, pp. 497-500), E. P. Herrick writes briefly of "Cuban Marriage Customs," wooing, wedding, etc., — "in spite of mediæval customs and onerous Spanish laws still unchanged." Six or seven official documents are necessary: *Edicto* (banns), *Solicitud Matrimonial* (witnessed statement of the two contracting parties), *Licencia Paterna* (consent of parents), *Consejo Paterno* (consent of nearest of kin, if lady has no parents living), *Acta Matrimonial* (full description of parties and their parents), *Certificado de Proclamas* (documentary declaration of due celebration of marriage), *El Certificado de Matrimonio* (clergyman's statement). For widows and widowers an eighth document is required, the doctor's certificate of the death of consort.

FOLK-DANCES. — In the "Century Magazine" for February, 1907 (vol. lxxiii, pp. 570-579), under the title of "The Light Fantastic in the Central West," W. A. Curtis describes the country dances of many nationalities (Irish, German, Swiss, Norse, in particular) in Wisconsin. Around New Glarus is the largest Swiss colony in the United States, and at Prairie du Sac is the old Magyar settlement of Count Anthony Haraszthy. According to the author, "the country dance, with its usual fight, is the legitimate descendant of the old tourney, and the harvest dance at old man Birrenkott's tavern as near an approach to the Field of the Cloth of Gold in essence as we can expect to find in these degenerate days." The order in which the Celt fights is German, Norse, Sassenach, Celt. German dances have "few romantic or picturesque qualities," and "the music is execrable." The greatest of the Swiss dances is "Kilby" Monday. *Kilbi* is a dialectical corruption of *Kirchweih* ("church-hallowing"), and the secular celebration on Monday follows the commemoration sermon of the morning of "Kilby Sunday," the last Sunday in September. At Swiss balls men wear "tall, funereal felt hats." The Norse dance "differs little from the Yankee dance," and is without the drinking of the German and the Irish dance. These things are passing away, the English language is gaining, and "in another generation, if not sooner, it will all be American."

A. F. C.